1. **<u>Karbala ke hawale se 6 aham paighamat, waise to saikro hain</u>**

   (a) Imaan aur Mohabbat me mukhtagi :

   Imam Hussain ne puri Karbala me Allah se kabhi ghila nahi kiya hai, ap apne Imaan ki mazbuti ke saath rahe.

   Kitni bari musibat aa jaye apne imaan se compromis nahi karna chahiye

   (b) Islam ki baqa ke khatir apni qurbani paish kar dena :

   Ali Akbar ki shahadat ke baad ka manzar jab Imam Hussain ne Allah se arz karte hain ke Hazrat Ibrahim علیہ السلام ki ankhon me patti thi, meri nahi

   (c) Anil Munkar yaney Burai ke khilaaf khare ho jana:

   Nabi ﷺ ki hadees hai, Maula e Qayenat رضی اللہ تعالیٰ عنہ ne jo akhri wasiyat ki thi Imam Hasan رضی اللہ تعالیٰ عنہ ko, ke agar puri rooh e zameen batil par jama ho jaye aur tum haq par ho to is batil se khoaf zada mat hona, aur farmaya beta Hussain رضی اللہ تعالیٰ عنہ tumhare liye wasiyat ye hai, agar puri taaqat ke saath puri duniya batil par yaja kar le aur tumhare muqable me aye to tum apni puri quwwat aur taaqat se batil ko khatm karne ki koshish karna.

   (d) Isteqamat :

   Deen par mazbuti, baatil se daro mat, baatil ke khilaf khare ho jao, batil ke khilaf bolo

   (e) Baatil ke muqable rishtedaro ko mat dekho:

   Hazrat Abbas Alamdar رضی اللہ تعالیٰ عنہ Shimr Zil Zoshan ke bhanje the, amaan likhwa kar laya tha Ibn Ziyad se par Abbas ne rishtedari nahi dekhi, haq ke saath rahe, Imam Hussain رضی اللہ تعالیٰ عنہ ke saath rahe

   (f) Sabr aur Isteqamat, Allah ki raza par raazi ho jana:

   Hazrat Shaikh Farid Ganje Shakar رحمۃ اللہ علیہ, mashayek ki mehfil baithi hui thi, guftagu ho rahi thi ke sabr afzal hai ya shukr

   Imam Hussain رضی اللہ تعالیٰ عنہ Karbala me dono manzilo pe fayez the, Sabr ki manzil par the aur Shukr ki manzil par bhi, aur jab musibato ko dekhkar, kamyabi se unka koi shehzada guzarta, Ali Akbar qurban ho jatey, to wo to sabr ka daman pakre hue hain, na-shukri nahi karte they, "fustobe rabbil kaaba", Rabbe Kaaba ki kasam mai kamyab ho gaya.

2. **Moharram ke wakiye ke ta'alluk se khuch baaten:**

- **Karbala ke wakiye ko lekar bari zayif wakiye pesh kiye jate hain, jo pehle ahle Hadees karte the aj hamare log bhi aitraaza karte hain ke Hazrate Muslim Akeel ke sahabzado ka wakiya mangarat hai, moattebar nahi hai, daleel dete hain ke Tarikhe Tabri kitaab jo Hazrate Imam Jarir Tabri ne Karbala ke wakiyat me likhe hain ye wakiya mojud nahi, aur Ibn Qaseer jaisi mohakkik ne Al Widaya Wan Nihaya iska zikr nahi kiya**

- **Mulla Hussain Kashfi Al Wais 910 hijri ke aalim guzre hain, shia kehte the ye sunni hai aur sunni kehte the ye shia hain, inhone Karbala ke wakiyat par ek kitaab likhi "Rohdatus Shahdatain" isme ye wakiya aya hai**

- **Jahan tak ke wakiya Karbala ka mamla hai, ye wakiyat tareekh se taalluk rakhte hain, Hadees se taalluk nahi rakhte, aur usool hamare yahan ye hai ke agar koi Hadees byan kare to hum uski tehkeek karte hain, in raawiyo ka haal kya hai. Tareekh ka mamla ye hai ke har kism ke wakiyat ko nakal kiya jata hai, aur uski haisiyat Hadees ki nahi, na usse koi ehtaam satir hote hain, aise wakiyat qubul kar liye jate hain jo kisi sahi riwayato se nahi takrate hoan, to isme koi wajah nahi hai ke tareekh ke uske kittab me nahi hai to sirey se hi inkaar kar diya jaye**

- **Hamare bare moattebar jaise Shah Abdul Aziz Mohaddis Dehlvi ne is wakiye ko likha hai, ap pane zamane ke mujaddid bhi hain, mohakkik bhi hain, inhone "Sirro Shahadatain" kitaab likhi Karbala ke wakiyat par, isme inhone is wakiyat ko zikr kiya hai**

- **Hazrat Allama Mufti Jalaluddin Amjadi Sb رحمة الله عليه ne Karbala ke wakiyat par kitaab likhi "Khudbat e Moharram" iske andar bhi ye wakiya hai**

- **Hazrat Shafique Aqadwi رحمة الله عليه Pakistan ke hamare ek bare jayyad alim guzre hain, inhone Karbala ke wakiyat par "Shaam e Karbala" me is wakiye ko likha**

- **Ye kehte hain wakiyat e Karbala ko jo raawi hai jiski sanad se aata hai ya jisne byan kiya usme ek jo shaks hai jisne sab se zyada Karbala ke wakiyat likhe wo hai Loot ibn Yahya, kehte hain ye shia tha, lehaza ye shiao ki riwayat hai, isey byan nahi karna chahiye.**

Ibn Qaseer kehte hain ke Loot ibn Yahya tareekh me moattebar hai, tareekh ka ye hafiz raha apne daur ka, lehaza tareekh ki baat par hum iska aitbaar karte hain magar jab Hadees byan karega tab hum iska aitbaar nahi karte hain

- **Shia 2 qism ke rehte hain, ekhote hain "aam shia" aur dusre hote hain "ghaali shia", "aam shia" mohibbe Ahle Bait me Muwaiyah رضی اللہ تعالیٰ عنہ ke khilaf the inka aqeeda ahle sunnat ka aqeedah tha, inko bhi shia kaha gaya inki jo riwayaten hoti hain hamare yahan qubul kar li jaati hain, "ghaali shia" wo hote hain jo khulfa e rashedeen aur Sahaba ko galiyan bakte hain, inki riwayat nahi li jaati hain hamare yahan**

- **Bukhari me 36 raawi shia hain aur Sahi Muslim me 45 raawi shia hain, inhone ehkaam me koi bhi riwayat nahi li, fazail me riwayat le li jaati hai.**

- **Mohaddis e Azam Pakistan Ahle Sunnat ke mohaddis hain, Hazrate Moulana Sardar Ahmed alaih rehmatur rizwan farmaya karte the aise mohakkekeen ke baare me agar Karbala ke wakiyat ke baare me itni bariki me jaoge na tum, ke ye riwayat kahan se ayi wo kahan se ayi, to phir Karbala itni reh jayegi 'khateeb baithe aur kahe, Hazrat 10 Moharram ko Imam Hussain Karbala me aye aur shaheed ho gaye' bus khatm issey zyada phir khuch bhi nahi hai Karbala me**

3. <u>Moharram me khichra kyun khate aur baatte hain</u>

Iske ta'alluk se ek zayeef Hadees hai, lekin fazilat me qubul hai, wo Hadees ye hai, Hazrate Nooh علیہ السلام ki jab kashti Judi Pahar par lagi to khane pine ka samaan sabh khatm ho chuke the, to apne farmaya ke jiske paas jo cheez ho le aye, to ab kisi ke paas khuch daal thi, khuch ke paas chawal the, khuch ke paas gehu the, saari ashiya ko milakar pakaya gaya aur ye ban gaya tha khichra, aur wo apne khaya tha, aur wo tareekh thi 10 Ashrue ki.

To us aitbaar se logo me ye cheez rayej hai, ab ye khana hai aur esal e sawab ki asal Hadees se hai, to isme koi harj nahi hai, ab kehte hain ke din mutay'yin kar liya, makhsus kar liya, to beta tum bhi to shaadi karte ho din mutay'yin karte ho ke nahi, card nahi batte ho, achanak khare ho jate ho aaj shaadi hai.